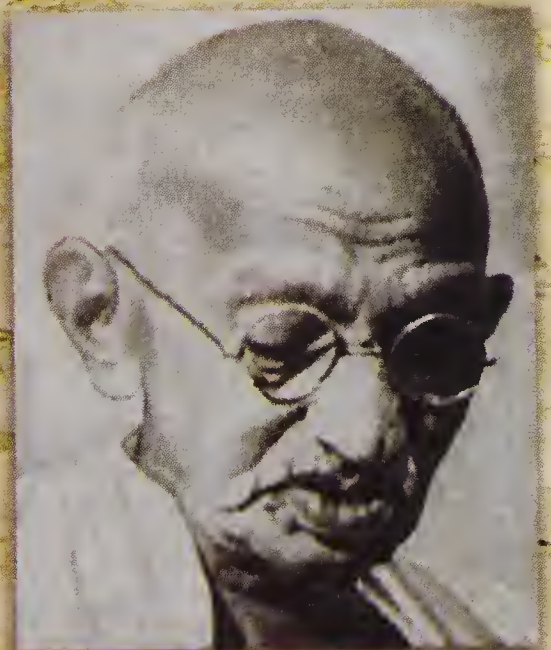



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*It is wrong to quote a person against himself, unless one is sure of what he has said and under what circumstances.*

Collected Works of Mahatma Gandhi

*Volume XXXI, p. 215*

*29-7-1926*

## INCONSISTENCIES

It is for the reader to find out how far my present views coincide with those formerly expressed. Wherever he finds that, what I have said or written before, runs contrary to what I am writing now, he should without hesitation reject the former.

*CWMG Vol. LIX, p. 62*

*23-9-1934*

I do not claim omniscience. I claim to be a votary of truth and follow to the best of my ability what seems to be the truth at a given time. As my vision gets clearer, my views must grow clearer with daily practice.

*Vol. LIX, p. 62*

*23-9-1934*

Where I have deliberately altered an opinion, the change should be obvious, only a careful eye would notice a gradual and imperceptible evolution.

*Vol. LIX, p. 62*

*23-9-1934*

# GREAT LIVES, GREAT WORDS

MAHATMA GANDHI





# GREAT LIVES GREAT WORDS

MAHATMA GANDHI



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## *Publisher's Note*

The series *Great Lives, Great Words* marks our effort to bring out the quintessence of a great personality in his own words. In this, we hope to present a leader's ideas, thoughts and approaches in a precise yet comprehensive manner.

We have arranged the quotations in a way as to facilitate readers to consult their ideas in an easy manner. Thus, each quotation is given under a subject heading together with its source. Our ultimate aim in this series is that it should reflect the wisdom of nation.

The present compilation of Gandhiji's quotations has been prepared by Shri R.P. Dhasmana, (ex) Chief-Editor of *The Collected Works of Mahatma Gandhi*.

Since *The Collected Works of Mahatma Gandhi* is supposed to contain all of Gandhiji's written and spoken words which are available to us, the quotations have been taken from this work only. We have for each quotation not only given the volume and the page numbers but also the relevant dates.

We hope the series will be welcomed by a large number of readers.

## AGÈ/125 YEARS

I wish to live for 125 years, so that I can serve the country longer . . . I earnestly endeavour to fulfil this wish of mine and to this end I try to conserve as much of my energy as I can.

*Vol. LXXIX, p. 296*  
23-3-1945

Without the maximum possible non-attachment, it is inconceivable for anyone to live up to the age of 125 years.

*Vol. LXXXIII, p. 407*  
20-1-1946

If I live up to 125 years, I do expect to convert the entire Hindu society to my view.

*Vol. LXXXV, p. 24*  
20-7-1946

I hope to live for 125 years but there are many obstacles in the way.

*Vol. LXXX, p. 4*  
25-4-1945

The possibility of living upto 125 years is receding. What right has he to live who has not achieved sufficient mastery over anger and attachment.

*Vol. LXXXV, p. 511*

*10-10-1946*

I used to talk about living up to 125 years but I no longer have the desire because everyday I see only falsehood and treachery all round me.

*Vol. LXXXVII, p. 408*

*4-5-1947*

At the age of sixty, a person does not become old but rather attains fullest maturity; unfortunately, however, in this country we wear out too soon and therefore rejoice when we complete fifty years.

*Vol. LXII, p. 161*

*4-12-1935*

The child is, as it were, included in the mother. If nature's laws were not violated, the old would not be disabled and there would be no disease.

*Vol. XLIV, p. 150*

*14/16-9-1930*

\* \* \* \* \*

## OF HIMSELF

It is not as if one becomes a saint on meeting a saint; it is rather that on becoming a saint one finds a saint.

*Vol. XII, p. 173*

*23-8-1913*

I am not a 'statesman in the garb of a saint'. But since Truth is the highest wisdom, sometimes my acts appear to be consistent with the highest Statesmanship. But, I hope I have no policy in me save the policy of Truth and ahimsa. I will not sacrifice Truth and ahimsa even for the deliverance of my country or religion. That is as much as to say that neither can be so delivered.

*Vol. XXXII, p. 587*

*20-1-1927*

I have no secret methods. I know no diplomacy save that of truth. I have no weapon but non-violence. I may be unconsciously led astray for a while, but not for all time.

*Vol. XXV, p. 422*

*11-12-1924*



Sages have often likened a man of religion to a lunatic. I, therefore, hug the belief that I may not be insane and may be truly religious. Which of the two I am in truth, can only be decided after my death.

*Vol. XXIV, p. 546-7*  
14-8-1924

The word 'Mahatma' stinks in my nostrils; and, in addition to that, when somebody insists that everyone must call me 'Mahatma' I get nausea, I do not want to live.

*Vol. XXV, p. 56*  
31-8-1924

I was born a Bania. I shall stay a Bania and shall die as a Bania. Trade is my profession. I am trading with you and with the world. The article in my possession is an invaluable pearl. It has to be weighed in the proper scales... pearls, grass and men need different scales. I am a trader in *ahimsa*. Those who can pay the price for it may have it.

*Vol. LXXV, pp. 220-1*  
15-1-1942



Gandhism is a meaningless word for me. An *ism* follows the propounder of a system. I am not one, hence, I cannot be the cause for any *ism*. If an *ism* is built up, it will not endure, and if it does, it will not be Gandhism.

Vol. LXXXIV, p. 303  
7-6-1946

I never claimed to have originated any philosophy. Nor am I endeavouring to do so. ...I have simply tried in my own way to apply the eternal principles of truth and non-violence to our daily life and problems.

Vol. LXII, p. 224  
3-3-1936

I have a tendency to please everyone. Not that I always succeed in doing it. But if this is overdone, it ceases to be a virtue and becomes a vice.

Vol. LXXI, p. 212  
13-2-1940

I alone know what a humbug I am as a sadhu.

Vol. XCII (Suppl. Two), p. 397  
30-3-1933

I have been known as a crank, faddist, mad man. Evidently the reputation is well deserved. For wherever I go I draw to myself cranks, faddists and mad men.

*Vol. XLI, p. 34*  
13-6-1929

\* \* \* \* \*

## TIME

We, the educated class are too late for everything. One who is too late is admittedly behind time. But it is equally true to say that one who is four hours before time is also behind time.

*Vol. XXV, p. 285*  
6-11-1924

He who wishes to save time will never do a single unnecessary thing.

*Vol. LXXXV, p. 505*  
24-7-1946

When you consider that our mortal lives are more specks in relation to the whole of time, you may appreciate that the world is progressing, even

when progress is not apparent.

*Vol. XXXVII, p. 321*

*Before October 1928*

\* \* \* \* \*

## ART/CULTURE

Music does not proceed from the throat alone. There is music of the mind, of the senses and of the heart.

*Vol. LXXXIII, p. 410*

*22-2-1946*

The best way to preserve and revive the Indian art is for us to become sufficiently Indian ourselves.

*Vol. XXXI, p. 321*

*21-8-1926*

I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by many.

*Vol. XX, p. 159*

*1-6-1921*

\* \* \* \* \*

## HOME/FAMILY

That home should be as sweet as any other if it be purchased with duty done.

*Vol. IV, p. 61*  
23-7-1911

Whatever the race, family life is the first and greatest thing . . . . no State can survive unless the sacred security of its home life is preserved.

*Vol. XLVIII, p. 81*  
28-9-1931

\* \* \* \* \*

## RIGHTEOUSNESS/MORALITY

The path of those who want to think and live rightly, is narrow like the edge of a sword.

*Vol. XCVI (Suppl. Six), p. 90*  
11-9-1911

Not to own our mistake is to repeat it and to commit the additional sin of concealing it.

*Vol. LXXXIII, p. 412*  
13-3-1946

It is very difficult to confess one's error; but then there is no other way of cleansing oneself.

*Vol. LXXXIV, p. 455*  
13-5-1946

A thousand mistakes unconsciously made are better than the most scrupulously correct conduct without conviction behind to back it.

*Vol. XXXI, p. 293*  
12-8-1926

A wrong ceases to be wrong only when it is righted. If suppressed, it erupts like a boil and assumes a dangerous form.

*Vol. LXXXIV, p. 434*  
23-3-1945

The idea of superiority and inferiority is repugnant to the most elementary principles of morality.

*Vol. LIX, p. 91*  
28-9-1934

To have good thoughts is one thing; to act upon them is another.

*Vol. LXXXIV, p. 454*  
3-5-1946

Morality is the basis of things and  
truth is the substance of all morality.

*Vol. XXXIX, p. 33*  
*An Autobiography or*  
*The Story of My Experiments*  
*with Truth*

Morality is both absolute and relative.

*Vol. XLIX, p. 294*  
*10-4-1932*

\* \* \* \* \*

## CIVILITY

Civility does not mean the mere  
outward gentleness of speech  
cultivated for the occasion, but an  
inborn gentleness and desire to do  
the opponent good.

*Vol. XXIX, p. 347*  
*An Autobiography*  
*or The Story of*  
*My Experiments with Truth*

\* \* \* \* \*

## KARMA/DEEDS

I wish that my name is forgotten, and  
only my work endures.

*Vol. X, p. 69*  
*24-11-1909*

The working classes have all these centuries been isolated and relegated to a lower status. They have been Shudras, and the word has been interpreted to mean an inferior status. I want to adopt no differentiation between the sons of a weaver, of an agriculturist and of a school-master.

*Vol. LXVI, p. 341*  
*Before 15-1-1938*

Deeds, like seeds, take their own time to fructify.

*Vol. LXXXIII. p. 410*  
*19-2-1946*

Debts are redeemed by deeds, not by words.

*Vol. LXXXIV, p. 455*  
*22-5-1946*

No labour will be considered too low or too high. In this society there will be no room for drones, idlers or loafers.

*Vol. XC, p. 186*  
*6-12-1947*



Good action to produce good results must be supported by means that are pure.

*Vol. XC, p. 510*  
27/28-1-1948

Every minute of ours is pre-mortgaged, seeing that we are born debtors. We are born because we owe. We come into the world again and again until we have paid out what we have incurred on the score of *Karma*. Life is duty.

*Vol. XCVI (Suppl.-Six), p. 64*  
6-8-1911

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## DUTY/RIGHT

The first need of a man lost in a thick wood at night is light.

He may then bide without fear till he finds the road.

This light of duty is easy for anyone to acquire and once it is acquired, the way will be found forthwith.

*Vol. XI, p. 127*  
15-7-1911



He who clings to this sordid self or family interests loses. Man is sent into the world to perform his duty even at the cost of his life, if necessary.

*Vol. LXXXIV. p. 157  
15-5-1946*

We can be said to have served our drama, as we know it, to the best of our ability only when we learn to solve our problems ourselves.

*Vol. XCVII (Suppl.-Seven), p. 65  
April-May 1927*

I consider it my duty to go with a begging-bowl, whenever I can. But it is also my dharma not to feel bad if people refuse to give anything.

*Vol. XCVII (Suppl.-seven). p. 77  
20-4-1928*

All rights to be deserved and preserved came from a duty well done.

*Vol. LXXXIX, p. 346  
Before 17-10-1947*

## FAITH/RELIGION/DHARMA

It is my humble view that not a single activity in the world should be

independent of religion.

It is because we did not introduce religion into politics that there has been so much delay in winning freedom.

*Vol. XIX, p. 300*  
30-1-1921

For me there is no politics without religion—not the religion of the superstitious and the blind, religion that hates and fights but the universal Religion of Tolerance.

*Vol. XXV, p. 356*  
26-11-1924

Mine is not a religion of the prison-house. It has room for the least among God's creation. But it is proof against insolence, pride of race, religion or colour.

*Vol. XX, p. 159*  
1-6-1921

Politics separated from religion sinks, religion detached from politics is meaningless.

*Vol. XXVII, p. 204*  
6-6-1925

I believe that all mankind will never possess one faith but all the faiths that

deserve to live will tolerate one another and they will be like flowers of the same plant, all beautifully scented, all looking similar and yet each having a distinct individuality.

*Vol. XCII (Supp.-Two), p. 269*  
4-7-31

Religion is a personal matter which should have no place in politics.

*Vol. LXXVI, p. 402*  
9-8-1942

Our faith should be like an ever-burning lamp which not only gives us light but also illuminates the surroundings.

*Vol. LXXXIII, p. 411*  
2-3-1940

Faith makes a ship move.

*Vol. LXXXV, p. 508*

One who follows religion with proper understanding always finds great joy before which other pleasures are insignificant.

*Vol. XCII (Suppl.-Three), p. 56*  
15-3-1936

\* \* \* \* \*

## SPIRITUALITY

Spirituality that has no bearing on and produces no effect on everyday life is 'an airy nothing'.

*Vol. XXXI, p. 261*  
5-8-1926

There is surely something wrong with a person who is supposed to be highly spiritual and yet is always physically ailing.

*Vol. LXXIX, p. 437*  
22-4-1945

Sitting in a forest or in solitude and pursuing knowledge is no doubt a kind of spiritual living, but to practise goodness while living in the world is, in my opinion, a more difficult kind of spiritual living.

*Vol. LXXXVIII, p. 159*  
15-6-1947

Spiritual progress does not depend on the intellect but on the heart. The people were unlettered in ancient times but nobody holds the view that none of them could be spiritually advanced. We have hundreds of saints, they were not all learned men.

Jesus, Mahommad and others were unlettered. It should not at all be taken to imply that I am opposed to formal education but the importance given to it today is beyond proportion.

*Vol. LV, p. 52*

*27-4-1933*

He presides over our destinies. Even our sorrows turn into joy if we surrender ourselves completely to God.

*Vol. XCII (Suply.-Two), p. 491*

*6-11-1934*

\* \* \* \* \*

## HINDUISM

Hindu Dharma is like a boundless ocean teeming with priceless gems. The deeper you dive into it, the more treasures you find.

*Vol. LXXXIV, p. 213*

*26-5-1946*

My religion embraces Hinduism, Islam, Christianity, etc. for the simple reason that I believe them to have an equal status. It is not a combination, sweet or otherwise. Every religion has

its own place even as every leaf has. If I believe in the equal status of all the leaves of a tree, it is not a combination of my make but a recognition of a scientific fact.

*Vol. XCIV (Suppl.-Four), p. 356  
27-1-1947*

Hinduism will perish if Hinduism allows the practice of untouchability to remain.

*Vol. LXXI, p. 84  
Before 7-1-1940*

\* \* \* \* \*

## GOD

Every spiritual distemper is a fleeing away from God. The surest remedy therefore is to seek the presence of God so much so that we see Him face to face. In the presence of God there can be no sin, no sorrow, no anger, no malice, no falsehood. In His presence there is no fear, no external affliction can put us out.

If this lesson of lessons is learnt there is no question, no doubt left.

*Vol. XCIII (Suppl.-Three). p. 257  
24-7-1939*

\* \* \* \* \*



## UNTOUCHABILITY

Either untouchability will be eradicated through a change of heart in the cast Hindus or the sin that is being perpetrated in the name of religion will destroy Hindu society.

*Vol. XCIV (Suppl.-Four), p. 282*  
2-7-1946

It is criminal that people whose only sin is that they were born Harijans should be allowed to live in such squalor.

*Vol. XC, p. 508*  
27-1-1948

Untouchability is a blot upon Hinduism.

*Vol. XXI, p. 132*  
16-9-1921

\* \* \* \* \*

## FEAR/FEARLESSNESS

Fear of disease killed more men than disease itself.

*Vol. LXXXIV, p. 119*  
7-5-1946

Being a slave to fear and selfishness is the worst form of slavery.

*Vol. LXXXIV, p. 455*  
19-8-1946

He who fears, fails.

*Vol. LXXXIII, p. 414*  
31-3-1946

There is so much superstition and hypocrisy around, that one is afraid even to do the right thing. But if one gives way to fear, even truth will have to be suppressed. The golden rule is to act fearlessly upon what one believes to be right.

*Vol. LXXXIV, p. 202*  
25-5-1946

Fear and truth are mutually contradictory terms.

*Vol. LI, p. 48*  
11-9-1932

One cannot follow Truth or Love so long as one is subject to fear.

*Vol. XXXVI, p. 400*  
14-6-1928

\* \* \* \* \*

## TRUTH

Untruth does not become truth because of purity of motive. Just as a moneyed man is said to have but one



eye for watching things, there is only one path of truth.

*Vol. XV, p. 23*  
17-8-1918

To find truth completely is to realize oneself and one's destiny, i.e., to become perfect. I am painfully conscious of my imperfections, and therein lies all the strength I possess, because it is a rare thing for a man to know his own limitations.

*Vol. XXI, p. 457*  
17-11-1921

God means Truth and Truth means peace. God is, without doubt, the supporter of Truth. Truth always triumphs.

*Vol. XXIII, p. 10*  
5-3-1922

Should we abandon truth because falsehood parades under the garb of truth?

*Vol. XXV, p. 35*  
24-8-1924

Truth may manifest itself in forms which may not be outwardly beautiful at all.

*Vol. XXV, p. 249*  
21/22-10-1924

Use truth as your anvil, non-violence as your hammer and anything that does not stand the test when it is brought to the anvil of truth and hammered with ahimsa, reject as non-Hindu.

*Vol. XXVI, p. 374*  
22-3-1925

When I look for ahimsa, Truth says, 'Find it out through me.' When I look for Truth, ahimsa says, 'Find it out through me.' So the rhapsody easily became one on charkha and ahimsa instead of that on ahimsa alone.

*Vol. XXVII, p. 144*  
22-5-1925

Let hundreds like me perish, but let truth prevail. Let us not reduce the standard of truth even by a hair's breadth for judging erring mortals like myself.

*Vol. XXXIX, p. 5*  
26-11-1925

Peace is possible only where truth is pursued. Truth can be returned only by truth.

*Vol. XLII, p. 273*  
15-12-1929

Every expression of truth has in it the seeds of propagation, even as the sun cannot hide its light.

*Vol. LIX, p. 320*  
*9/10-11-1934*

We are all steeped in pride and ignorance and hence believe that truth is too great a thing to be applied to trade and business and in practical life.

*Vol. LXXXIX, p. 438*  
*30-10-1947*

Truth is like a vast tree, which yields more and more fruit. The more you nurture it, the deeper the search in the mine of truth, the richer the discovery of gems buried there, in the shape of openings for an ever greater variety of services.

*Vol. XXXIX, p. 176*  
*An Autobiography or*  
*The Story of My Experiments*  
*with Truth*

Truth and life in its essence are one and the same.

*Vol. XXXIX, p. 450*  
*11-2-1929*

The truth is the sovereign principle, which includes numerous other principles. This truth is not only truthfulness in word, but truthfulness in thought also, and Truth, the Eternal Principle, that is God.

*Vol. XXXIX, p. 4*  
*An Autobiography*  
*or the Story of My Experiments*  
*with Truth*

I worship God as Truth only.

*Vol. XXXIX, p. 4*  
*An Autobiography or*  
*The Story of My Experiments*  
*with Truth*

We should shed all fear and worship truth. We should do that which our heart believes to be true.

*Vol. XLII, p. 208*  
*24-11-1929*

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## AHIMSA/NON-VIOLENCE

Where there is only a choice between cowardice and violence, I would advise violence.

*Vol. XVIII, p. 132*  
*11-8-1920*

Ahimsa is the farthest limit of humility.

. Vol. XXXIX, p. 402  
*An Autobiography or  
The Story of my Experiments  
with Truth*

Non-violence is the greatest virtue, cowardice the greatest vice. Non-violence springs from love, cowardice would always inflict suffering. Perfect non-violence is the highest bravery. Non-violent conduct is never demoralizing, cowardice always is.

Vol. XLII, p. 73  
31-10-1929

Using physical force with courage is far superior to cowardice.

Vol. LXVI, p. 420  
25-3-1938

Science of war leads one to dictatorship pure and simple. Science of non-violence can alone lead one to pure democracy.

Vol. LXVII, p. 404  
15-10-1938

Constitutional and democratic government is a distant dream so long as non-violence is not recognized as a

living force, an inviolable creed, not a mere policy.

*Vol. LXVIII, p. 390*  
11-2-1939

Whilst all violence is bad and must be condemned in the abstract, it is permissible for, it is even the duty of a believer in ahimsa to distinguish between the aggressor and the defender . . . (and) side with the defender in a non-violent manner.

*Vol. LXX, p. 257*  
16-10-1939

The end of non-violent action is a friendly settlement.

*Vol. LXXI, p. 316*  
11-3-1940

Counter-violence can only result in further brutalization of human nature. Drastic diseases require drastic remedies. . . nothing but non-violence can cure Nazi violence.

*Vol. LXXIII, p. 108*  
16-10-1940

A non-violent revolution is not a programme of 'Seizure of Power'. It is a programme of transformation of



relationship ending in a peaceful transfer of power.

*Vol. LXXXII, p. 278*  
*On or after 25-12-1945*

Non-violence is not an entirely personal quality. It is an easy way of spiritual as well as political action for all—individual, society and country.

*Vol. LXXXVII, p. 208*  
*5-4-1947*

You will face defeat if you use your swords; not only that, but your swords will be turned against your people, men and women alike.

*Vol. XVIII, p. 64*  
*19-7-1920*

My Ahimsa will not tolerate giving free food to a healthy person who does not put in honest labour.

There is an unbreakable connection between the spinning-wheel and non-violence so far as India is concerned.

*Vol. LXXII, p. 12*  
*Before 22-4-1940*

Non-violence is love. It works silently, almost secretly.

*Vol. XXVII, p. 241*  
*15-6-1925*

Ahimsa is the basis of the search for truth.

Vol. XXXIX, p. 220  
*An Autobiography or  
The Story of My Experiments  
with Truth*

A votary of ahimsa remains true to man's faith if the spring of all his actions is compassion, if he shuns to the best of his ability the destruction of the tiniest creature, tries to save it, and thus incessantly strives to be free from the deadly coil of *himsa*.

Vol. XXXIX, p. 279  
*An Autobiography or  
The Story of My Experiments  
with Truth*

The spring of non-violent action is non-violent thought. If the latter is absent the former has subjectively little or no value.

Vol. LXXXIV, p. 113  
15-6-1941

The practice of non-violence seems more difficult than of truth. For the fruits of untruth were more indetectable than those of violence.

Vol. LXXXIV, p. 114  
15-6-1941



No matter how weak a person is in body, if it is a shame to flee, he will stand his ground and die at his post. This would be non-violence and bravery.

*Vol. XCIII (Suppl.-Three), p. 29*  
12-8-1935

\* \* \* \* \*

## SPENDING

One should keep a detailed account of every *kauri* spent. Nothing in this world is our own. It is our daily experience that everything belongs to God. We should, therefore, be very reasonable in the way we use things and spend our money.

*Vol. XCVII (Suppl.-seven), p. 23*  
18-1-1918

We must spend every pie with utmost care because it belongs to the poor.

*Vol. XCIII (Suppl.-Three), p. 55*  
21-2-1936

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## SANITATION

What is true of lack of order and method is also true of uncleanness. A person who loves simplicity will never be unclean. There ought to be cleanliness in simplicity.

*Vol. XXVII, p. 116*  
17-5-1925

Our cleanliness must be both internal and external. The former means truthfulness. Truthfulness is the essence of purity, and is also another name for neatness.

*Vol. XLIX, p. 414*  
9-5-1932

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## SUFFERING

All nations which have risen have done so through suffering.

*Vol. XIV, p. 277*  
22-3-1918

Nothing is ever achieved except through suffering.

*Vol. X, p. 103*  
20-12-1909

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## SELF-PURIFICATION

One should develop the spirit of sacrifice. And sacrifice means self-purification. Make an ever increasing effort for self-purification. Through it you will be serving yourselves, your country and the world.

*Vol. XXXVIII, p. 128  
13-12-1928*

Identification with everything that lives is impossible without self-purification; without self-purification the observance of the law of ahimsa must remain an empty dream. God can never be realised by one who is not pure of heart. Self-purification therefore must mean purification in all the walks of life.

*Vol. XXXIX, p. 401-2  
An Autobiography or  
The Story of My Experiments  
with Truth*

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## ATONEMENT

Crimes will certainly take place in this world. We are no doubt responsible

for them but they are an indirect responsibility. However, there are certain crimes for which we are directly responsible. We have but to atone for these.

*Vol. XCVII (Suppl.-Seven), p. 39  
12-2-1922*

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## SATISFACTION

Finding fault with others is a great sin and leads to self-deception. One should not vie with others. You should utilise whatever, you have received as your share and derive pleasure out of it.

*Vol. XCVII (Suppl.-Seven), p. 143  
29-4-1931*

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## EQUIMINDEDNESS

In our selfishness we grieve for the hardship caused to us. But would not one who knows his or her body to be just a bundle of hardship embrace hardships? Anyone who wishes to learn to be equiminded in happiness and unhappiness should every day

welcome unhappiness. When anything happens to make us unhappy, we should dance and be on our guard when happiness comes.

*Vol. XCVII (Suppl-Seven), p. 38*  
2-4-1923

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## SALVATION

There is no Salvation without the cross. Self-torture is only so called. The right word is self-purification. The flesh must be subdued. The flesh has gained such mastery over us that it has to be dislodged. We are born slaves of the flesh. Freedom from that bondage is mastery over the flesh, the self.

*Vol. XCIII (Suppl.-Three), p. 255*  
10-7-1939

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## CRITICISM

Calling a crow black is not criticism of the crow but calling a swan black is criticism. It is not a criticism of Yudhishtira when we say that he lied once in his life, but to call him coward because he did not rescue Draupadi,

when she was being disrobed, is his criticism.

*Vol. XCVII (Supl.-Seven). p. 117*  
8-2-1930

## OLD PEOPLE

Do not rule out the old. It is impossible that your soul will always stay in a youthful body. The conduct and efforts of one whose soul is always pure are unique and I wish that everyone living in India has such a soul.

*Vol. XXXVIII, p. 333*  
10-1-1929

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## PROPERTY

Since property becomes the cause of quarrels and tempts us to do wrong things, we should give it up, and so long as we are not ready to renounce it completely, we should, as its trustees, use it for the good of others and make the minimum use of it for our own enjoyment.

*Vol. XXVI, p. 364*  
22-3-1925



I have always considered and still consider that salt is public property like water and air.

*Vol. XCIV (Supply.-Four), p. 124  
7-7-1944*

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## TRADITION

Social tradition should be respected when it is meant for the protection of society even though personally one may not feel any need for following it, but to respect a tradition even when it becomes tyrannous spells not life but death and it should be discarded.

*Vol. XXXVIII, p. 89  
After 23-11-1928*

Instead of tradition following religion, religion is playing second fiddle to tradition.

*Vol. XLI, p. 142  
30-6-1929*

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## LOVE

Love is mute, it does not complain. Love is blind it sees no fault. Love is



deaf, it hears no tales. Love ever gives, never demands. Love is constant, never varying whether in adversity or prosperity. Love is never hurt. Love never tires.

*Vol. XCVI (Suppl.-Six), p. 188*  
13-5-1914

Love does not act through fear. Weakness there certainly cannot be. Love can fight; often it is obliged to. In the intoxication of power, man fails to see his error.

*Vol. XIV, p. 63*  
3-11-1917

The more we give up our attachment to the physical presence of the one whom we love, the purer and wider our love becomes.

*Vol. XCVII (Suppl.-Seven), p. 24*  
18-1-1918

Compassion is the root of dharma. Understand what is real compassion and you will get everything else.

*Vol. XCVII (Supply.-Seven), p. 35*  
25-5-1920

To express purest love is like walking on the edge of a sword. We never

know when we are not selfish even when we fancy we are all love.

*Vol. XVII, p. 26*  
12-2-1920

Love and truth are two faces of the same coin and both most difficult to practise and the only things worth living for. Truth and love are the complete sacrifice.

*Vol. XVII, p. 26*  
12-2-1920

Love based upon indulgence of animal passion is at best a selfish affair and likely to snap under the slightest strain.

*Vol. XXXI, p. 412*  
16-9-1926

It is not generosity or love if we have goodwill for others only as long as they and we agree in thought and action. That is only amity or mutual affection. The use of the word 'love' is wrong in such cases. Let us call it friendship, 'Love' means friendly feeling for the enemy.

*Vol. XXV, p. 164*  
17-10-1927

Love to be true must be transferred to the soul within and, on that spiritual platform there never has been separation. But that union transcends earthly relations.

Vol. XXXVIII, p. 322  
6-1-1929

Man and his deed are two distinct things. Whereas a good deed should call forth approbation and a wicked deed disapprobation, the doer of the deed, whether good or wicked, always deserves respect or pity as the case may be. *'Hate the sin and not the sinner'* is a precept which, though easy enough to understand is rarely practised, and that is why the poison of hatred spreads in the world.

Vol. XXXIX, p. 220  
*An Autobiography or  
The Story of My Experiments  
with Truth*

True love consists in transferring the self from the body to the dweller within and then necessarily realizing the oneness of life inhabiting numberless bodies.

Vol. XCII (Suppl.-Two), p. 17  
March 1929

Love knows what the other person wishes and whenever it is proper and possible fulfils that wish.

*Vol. XCII (Supp.-Two), p. 401*  
4-4-1933

Mutual trust and mutual love are no trust and no love. The real love is to love them that hate you, to love your neighbours even though you distrust them.

*Vol. LXXXIII, p. 175*  
24-2-1946

The fleshly mantle divides you from me. I must destroy it if I love you, i.e., if I want to be one with you.

*Vol. XCIII (Suppl.-Three), p. 255*  
10-7-1939

Love is made of innumerable suns. When one small sun cannot remain hidden, how can love?

A child who cannot yet speak looks into the eyes of his mother. When their eyes meet we can tell from their looks that they are in communion with something divine.

*Vol. LV, p. 171*  
12-5-1933

Love and exclusive possession can never go together. Theoretically when there is perfect love, there must be perfect non-possession. The body is our last possession. So a man can only exercise perfect love and be completely dispossessed, if he is prepared to embrace death and renounce his body for the sake of human service.

*Vol. LIX, pp. 317-8*  
*9/10-11-1934*

The fact that pure love doesn't care for touch certainly doesn't mean that all touch is impure. Touch prompted by lust is evil.

*Vol. LXV, pp. 256-57*  
*29-5-1937*

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## REFORMS

No scheme of reform can possibly benefit India that does not recognise that the present administration is top heavy and ruinously expensive and for me even law, order and good government would be too dearly purchased if the price to be paid for

it, is to be the grinding poverty of the masses.

*Vol. XXVI, p. 488*  
18-7-1918

A reformer's business is to make the impossible possible by giving an ocular demonstration of the possibility in his own conduct.

*Vol. XXVI. p. 68*  
5-2-1925

Moral and social reform among the labour is most difficult and taxing. It is slow work and can only be done at the hands of reformers who will live practically in their midst.

*Vol. XXVIII, p. 226*  
24-9-1925

What are years or generations in the life of a great reform?

*Vol. LV, p. 63*  
29-4-1933

He who is not ready for small reforms will never be ready for great reforms. He who makes the best of his faculties will go on augmenting them, and he will find that what once seemed to



him a great reform was really a small one.

*Vol. LXII, p. 93*  
11-1-1936

There is no special political field which is not related to social reform. They are both interrelated.

*Vol. LXIX, p. 225*  
6-5-1939

A reformer cannot afford to wait till others are converted; he must take the lead and venture forth alone, even in the teeth of universal opposition.

*Vol. LXXXVII, pp. 90-1*  
15/16-3-1947

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## SWARAJ

The freedom to err and the power to correct errors is one definition of swaraj. Having a parliament means such swaraj.

*Vol. XIV. p. 54*  
3-11-1917

Unless those who work in the name of the nation understand and keep before all concerned the motive that lies



behind the craving for independence, there is every danger of independence coming to us so changed as to be of no value to those toiling voiceless millions for whom it is sought and for whom it is worth taking.

*Vol. XLIII, p. 5*  
2-3-1930

Independent India as conceived by me, will have all Indians belonging to different religions living in perfect friendship, there need be no millionaires and no paupers; all would belong to the State for the State belonged to them.

*Vol. LXXXVI, p. 460*  
12-2-1947

But the swaraj of my-our-dream recognizes no race or religious distinctions. Nor is it to be the monopoly of lettered persons nor yet of moneyed men. Swaraj is to be for all, including the former, but emphatically including the maimed, the blind, the starving toiling millions.

*Vol. XLIII, p. 360*  
1-5-1930

I will give you a talisman, whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall weakest man whom you may have seen, and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to swaraj for the hungry and spiritually starving millions?

Then you will find your doubts and your self melting away.

*Vol. LXXXIX, p. 125  
August 1947*

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## TRUSTEESHIP

The State represents violence in a concentrated and organized form. The individual has a soul, but as the State is a soulless machine, it can never be weaned from violence to which it owes its very existence. Hence I prefer the doctrine of trusteeship.

*Vol. LIX, p. 318  
9/10-11-1934*

Absolute trusteeship is an abstraction like Euclid's definition of a point and is equally attainable. But if we strive for it, we shall be able to go further in realizing a state of equality on earth, than by any other method.

*Vol. LIX, p. 318*  
*9/10-11-1934*

I look upon an increase of the power of the State with the greatest fear, because although while apparently doing good by minimizing exploitation, it does the greatest harm to mankind by destroying individuality, which lies at the root of all progress. We know of so many cases where men have adopted trusteeship, but none where the State has really lived for the poor.

*Vol. LIX. p. 319*  
*9/10-11-1934*

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## CHARKHA/SPINNING-WHEEL

The charkha is the sun while the other village industries are the planets revolving around it. If the sun should

become extinct the planets cannot go on, for they depend on the sun.

*Vol. XC, p. 267*  
20-10-1947

If India's villages are to live and prosper, the charkha must become universal. Rural civilization is impossible without the charkha and all it implies, i.e., revival of village crafts.

*Vol. LXX, p. 316*  
30-10-1939

Charkha stands not only for the greatest good of the greatest number but for the greatest good of all.

*Vol. XXXIII, p. 28*  
10-2-1927

The spinning-wheel is the solace of the untouchable whom we have hitherto so sinfully despised.

*Vol. XXI, p. 123*  
15-9-1921

There is no alternative to Hindu-Muslim unity other than charkha. It alone is the saviour of the minorities. There is no other weapon of non-violence except this. And there is no

other way to find a solution to the problem of poverty in India.

*Vol. XCVII (Suppl.-Seven), p. 262*  
17-3-1922

Everyone of us can put our hands to the beautiful spinning-wheel and with every yard of yarn that you spin, you spin every yard of the destiny of India.

*Vol. XXVII, p. 32*  
3-5-1925

Give me the spinning-wheel and I will spin swaraj for India.

*Vol. XXVII, p. 32*  
3-4-1925

The spinning-wheel makes us do the selfless and dedicated services to numerous invalid and helpless parents, brothers, brothers-in-law and sons and daughters.

*Vol. XCVII (Suppl.-Seven), p. 76*  
8-4-1928

Takli is your best friend and helper when you are faced with the prospect of a long and tiresome argument.

*Vol. XCIII (Suppl.-Three), p. 256*  
17-7-1939

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## SATYAGRAHA

Satyagraha is nothing if not a ceaseless quest after perfection.

*Vol. LXIX, p. 165*  
23-4-1939

Satyagraha is a mighty weapon. It cannot be used everywhere.

*Vol. LXIX, p. 226*  
6-5-1939

He alone can be a true satyagrahi who knows the art of living and dying.

*Vol. LXXXIII, p. 412*  
14-3-1946

Satyagraha is the very basis of religion.

*Vol. XXX, p. 237*  
4-4-1926

All non-co-operation is undertaken to ensure real co-operation in the place of forced one and all civil disobedience of laws is resorted to for the sake of rendering voluntary obedience instead of forced obedience.

*Vol. LV, p. 301*  
26-7-1933



Satyagraha is a method of carrying conviction and of converting by an appeal to reason and to the sympathetic chord in human beings. It relies upon the ultimate good in every human being, no matter how debased he may be for the time being.

*Vol. XLV, p. 222*

*23-2-1931*

Satyagraha is an attempt to make the possible real. Truth implies justice. A just administration implies an era of truth or swaraj, dharmaraj, Ramarajya or the people's raj (democracy). Under such a government the ruler would be the protector and friend of his subjects.

*Vol. XLV, p. 328*

*22-3-1931*

Satyagraha is the most important tool for the people's education and awakening. Self-purification is another name for satyagraha.

*Vol. XLV, p. 329*

*22-3-1931*

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## COMMUNALISM

Those engaged in communal squabbles are like specimens in a lunatic asylum.

*Vol. XLVIII, p. 222*  
12-11-1933

Communalism is an urban product fated to flourish only on urban soil. In rural areas the people are too poor and too interdependent to find time for communal quarrels.

*Vol. LXXV, p. 434*  
26-3-1942

You cannot fight communalism by communalism. But mine is the only solution, communal or national. The moment you realise that we do not have a third power to arbitrate for us, we will for the moment agree to surrender everything not because it is the ideal solution or a just solution but because it is the only expedient.

*Vol. XLOV, p. 400*  
8-4-1931

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## RAMANAMA

There is a limit even to the potency of Ramanama. Can a thief, for instance, ever expect to gain his object by taking to Ramanama?

*Vol. LXXXIII, p. 413*  
15-3-1946

It is useless to recite Ramanama without acting in a manner worthy of Rama.

*Vol. LXXXIV, p. 433*  
21-4-1946

The more I think about it, the more I am convinced that Ramanama, recited from the heart and with realisation, is the panacea for all our ills.

*Vol. LXXXIII, p. 413*  
22-3-1946

He who seeks refuge in Ramanama, has Ramanama installed in his heart and is duly rewarded.

*Vol. LXXXIV, p. 450*  
25-5-1946

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## PRAYER

Those who bring only their bodies to the prayer and leave their mind behind, violate truth.

*Vol. LV, p. 88*  
1/2-5-1933

If we are late for a train, we miss it.  
What if we are late for prayer?

*Vol. LXXXIV, p. 457*  
6-6-1946

Silent prayer is the best prayer. It is only through peace and calm that we can establish communion with God.

*Vol. LXXXIV, p. 139*  
11-5-1946

Praying for God's forgiveness, does not wipe out a sin, but it purifies the soul, and, if he feels genuine repentance one desists from sin in future.

*Vol. XCI (Suppl.-One), p. 485*  
9-10-1928

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## SILENCE

Silence is good speech.

*Vol. LXXI, p. 224*  
19-2-1940

Man spoils matters much more by speech than by silence.

*Vol. LXXXIII, p. 409*  
5-2-1946

Silence inspired by fear is no silence.

*Vol. LXXXIII, p. 409*  
6-2-1946

Noise does not overcome noise, silence does.

*Vol. LXXXIV, p. 454*  
6-5-1946

The divine silence is no evidence of inertness, of the darkness of ignorance or of weakness. It signifies, rather, serenity, illumination of knowledge and dauntless courage.

*Vol. XXI, p. 268*  
8-10-1921

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## PURE THOUGHT

Pure thought is far more potent than speech.

*Vol. LXXXIV, p. 456*  
26-5-1946

Pure thought is so subtle and yet so powerful a thing that it becomes all-pervading.

*Vol. LXXXIV, p. 459*  
27-6-1946

## PATIENCE

Patience is learnt through long effort.

*Vol. L. p. 9*

*3-6-1932*

Many things are wrought by patience  
even as they are spoilt by impatience.

*Vol. LXXXV, p. 506*

*12-8-1946*

Even if you have told someone  
something a hundred times and he  
has not listened, you must tell him  
again and again. That is patience.

*Vol. LXXXV, p. 504*

*20-7-1946*

Inexhaustible patience is needed if  
Truth is to be brought home to anyone.

*Vol. LXXXV, p. 505*

*28-7-1946*

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## CLEANLINESS

It has become a matter of absorbing  
interest to me to find out how best to  
clean our latrines, how best to save  
our people from the heinous sin of  
fouling Mother Earth every morning.

I do not quite see how thinking of these necessary problems and finding a solution for them has no political significance and how an examination of the financial policy of Government has necessarily a political bearing.

*Vol. LXII, p. 93*  
11-1-1936

Uncleanliness of the mind is a more dangerous than that of the body. The latter, however, is an indication of the former.

*Vol. LXXXIII, p. 414*  
24-3-1946

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## NATIONALISM/ INTERNATIONALISM

For me patriotism is the same as humanity. I am patriotic because I am human and humane. It is not exclusive. I will not hurt England or Germany to serve India. Imperialism has no place in my scheme of life. The law of a patriot is not different from that of the patriarch. And a patriot is so much the less a patriot if he is a

lukewarm humanitarian.

There is no conflict between private and political law.

*Vol. XIX, p. 427*  
*16-3-1921*

It is impossible for one to be internationalist without being a nationalist.

*Vol. XXVII, p. 255*  
*18-6-1925*

I do not harm other nations in the act of serving my country.

*Vol. XXVII, p. 256*  
*18-6-1925*

My nationalism includes the love of all the nations of the earth irrespective of creed.

*Vol. LXI, p. 27*  
*2-5-1935*

There will be very little meaning and charm for us in the rest of the world, if an entire people, to whichever nation they belong, remain downtrodden, humiliated and embittered.

*Vol. LXXV, p. 272*  
*January 1942*

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## INDIA

Poverty in India is deepening day by day. No other result is possible. A country that exports its raw produce and imports it back as finished goods, a country which, though growing its own cotton has to pay crores of rupees to outsiders for its cloth, cannot be otherwise than poor.

*Vol. XIV, p. 53*  
3-11-1917

The central disease of India is its deep poverty and deeper ignorance.

*Vol. LXXIX, p. 281*  
23-3-1945

How I wish western powers learnt to look upon India not as a country to be exploited but as a country whose independence they should respect because it has been won without the power of armaments.

*Vol. LXXXVII, pp. 207-8*  
5-4-1947

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## SLAVERY

Formerly men were made slaves, under physical compulsion. Now they

are enslaved by temptation of money  
and of the luxuries that money can buy.

*Vol. X. p. 20*  
22-11-1909

Under Slavery we practise several  
virtues out of fear, when liberated we  
practise them of our own free will.

*Vol. XLII. p. 380*  
9-1-1930

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## PEACE/WAR

Peace is possible only where truth is  
pursued.

*Vol. XLII. p. 273*  
15-12-1929

And who knows that I shall not be an  
instrument for bringing about peace  
not only between Britain and India but  
also between the warring nations of  
the earth. This last wish will not be  
taken for vanity by those who believe  
that my faith is not a sham but a reality  
greater than the fact that I am penning  
these lines.

*Vol. LXXIII. p. 107*  
15-10-1940

Fighting for peace is a contradiction in terms. . . There certainly is conflict between peace and restlessness. But this is welcome to the lover of peace for he finds his peace in restlessness.

*Vol. LXXIX p. 293*

*23-3-1945*

India has been disarmed against her will. But if everyone in India cultivates the courage to face death bravely, India can proclaim that she can defend herself and make progress not through the atom bomb but through non-violence alone.

*Vol. LXXXVII. p. 250*

*10-4-1947*

They claim that one atom bomb changed the entire course of the war and brought the end of war so much the nearer. And yet it is so far. Has it conquered the Japanese spirit? Has it crushed Germany as a nation? It has not and it cannot. To do that would require resorting to Hitler's method... In the end it will be Hitlerism that will have triumphed.

*Vol. XC. p. 511*

*27/28-1-1948*

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## EDUCATION

Too much is being made of the study of things that are in my view really of not much consequence to humanity, to the neglect of things eternal.

*Vol. XC. p. 511*  
*27/28-1-1948*

One meaning of education is knowledge of the Self and it is perfect in itself.

*Vol. LXXIX, p. 293*  
*23-3-1945*

There is no over-production of intelligence but over-production of degrees. The brain power has not at all increased, only the art of memorising has been stimulated, and these degrees can't be carted to villages. Only the brains, if there are any left, can be used.

*Vol. LXV. p. 362*  
*3-7-1937*

Our universities are the blotting-sheets of the West. We have borrowed the superficial features of the Western universities, and flattered ourselves

that we have founded living universities here.

*Vol. LXXV. p. 244*  
21-1-1942

We have been misled into the belief that no knowledge can be imparted to children until they learn the letters of the alphabet. I have not known a stronger superstition in the field of education. This wrong notion, I am convinced, curbs the child's development.

*Vol. XXV. p. 243*  
20-10-1924

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## OPTIMISM

God has given us two hands that made me think of asking millions of the inhabitants of this land not to allow them to remain idle for a single minute, but to make the best use possible of them so as to be able, by their use during leisure hours, to clothe the whole of India.

*Vol. XXVIII. p. 63*  
13-8-1925

It is not hard work that kills a man,  
but irregularity or lack of system.

*Vol. LXXXIV. p. 306*  
7-6-1946

We hold our destiny in our own hands  
and no one but ourselves can make or  
mar it.

*Vol. LXXXIV. p. 157*  
15-5-1946

Man can smile away his sorrows; by  
crying he only multiplies them.

*Vol. LXXXIII. p. 414*  
1-4-1946

Human body is like a musical  
instrument. Any note that is desired  
can be struck on it.

*Vol. LXXXV. p. 506*  
5-9-1946

Nobody progresses without  
opposition.

*Vol. LXXXV, p. 508*  
1-9-1946

Healthy obstruction is a condition of  
our being. We must ever obstruct  
untruth, injustice and evil.

*Vol. XVII. p. 375*  
7-1-1920



Where franchise is the common article of exchange, nothing but good can be the result in the end.

*Vol. XCIV (Suppl.-Four). p. 397*  
28-4-1947

Only the self-reliant man can progress towards success in any task. This is true of a country as of a man.

*Vol. LXXXVIII. p. 159*  
15-6-1947

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## MAN/WOMAN

A man should remain man and yet should become woman; similarly a woman should remain woman and yet become man. This means that man should cultivate the gentleness and the discrimination of woman; and woman should cast off her timidity and become brave and courageous.

*Vol. XXXII. pp. 485-6*  
1926

Man is not a lifeless machine, though he should work like a machine; he is a conscious being and while working as a machine, he should work with faith



and intelligence, that is to say, with his heart and his mind.

*Vol. XCIV (Suppl.-Four). p. 208*  
1926

As between man and woman, neither should be regarded as superior or inferior. The peace and functions of both are different, and God has defined both.

*Vol. XXXII. p. 488*  
1926

Chastity is not a hot-house growth. It cannot be superimposed. It must grow from within, and to be worth anything, it must be capable of withstanding every unsought temptation.

*Vol. XXXIII. p. 45*  
3-2-1927

Real goodness and purity never consists in heavy ornamentation and rich saris.

*Vol. XXXV. p. 79*  
4-10-1927

I do not think that dharma requires a wife to do everything her husband does.

*Vol. XXX. p. 367*  
25-4-1936

Slavery of the kitchen is a remnant of barbarism mainly. Domestic work ought not to take the whole of a woman's time.

*Vol. LXVIII. p. 343*

*28-1-1939*

Men and women belong to the same category-both are worthy of reverence.

*Vol. XXV. p. 7*

*17-8-1924*

Men and women both are a mixture of the brute and the divine, and if we can subdue the brute, it is well and good.

*Vol. LX. p. 95*

*Before 21-1-1935*

The love of husband and wife should be like that of ultimate friends, and perfectly pure. They should share each other's joys and sorrows and must be able to tolerate each other's weaknesses. They should be generous to each other and perfect understanding should prevail between them. They should entertain

no suspicions against and keep back nothing from each other.

Vol. LXXXV. p. 486  
16-10-1946

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## BRAHMACHARYA

I want to test, enlarge and revise the current definition of *brahmacharya* by which you swear, in the light of my observation, study and experience. Therefore, whenever an opportunity presents itself I do not evade it or run away from it. On the contrary, I deem it my duty - dharma - to meet it squarely in the face and find out where it leads to and where I stand. To avoid the contact of a woman, or to run away from it out of fear, I regard as unbecoming of an aspirant after true *brahmacharya*.

Vol. LXXXVII. p. 91  
15/16-3-1947

*Brahmacharya*, is that path by which we realize the Brahman.

Vol. LXXIX. p. 210  
5-3-1945

*Brahmacharya* includes full control over the process of reproduction. The control must be in thought, word and deed.

Vol. LXXXVIII. p. 58

2-6-1947

Life without *brahmacharya* appears to me to be insipid and animal-like.

Vol. XXXIX. p. 253

An Autobiography  
or the Story of My Experiments  
with Truth

*Brahmacharya* means control of the senses in thought, word and deed.

Vol. XXXIX. p. 170

An Autobiography  
or the Story of My Experiments  
with Truth

I saw that *brahmacharya* is full of wonderful potency, is by no means an easy affair, and certainly not a mere matter of body. It begins with bodily restraint, but does not end there. The perfection of it precludes even an impure thought.

Vol. XXXIX. p. 253

An Autobiography  
or The Story of My Experiments  
with truth

It is not *brahmacharya* which cannot bear physical contact with women when it is called for.

Vol. XCIII (Suppl.-Three). p. 205

12-9-1938

Keeping the observances calculated to take us nearer and nearer to God.

Vol. XLV. p. 2

16-12-1930

So long as thought is not under complete control of the will, *brahmacharya* in its fullness is absent.

Vol. XXXIX. p. 170

An Autobiography  
or The Story of My Experiments  
with truth

The quest of truth and the observance of non-violence are impossible without *brahmacharya*.

Vol. LXXVIII. p. 170

22-11-1944

\* \* \* \* \*

## SERVICE

Service to humanity is service of self and service of self is self-purification.

Vol. XCVI (Suppl.-Six). p. 282

3-8-1929

Patience and single-minded devotion to the service one has undertaken cannot but yield good results.

*Vol. XLV. p. 78*  
*11-1-1931*

Not to take up a service is wisdom but it is folly to give it up afterwards unless it is found to be demonstrably immoral. Such is the general principle of ethics.

*Vol. XLV. p. 82*  
*12-1-1931*

Neither desire nor ask for any reward. The reward of service is greater zeal for service.

*Vol. XLV. p. 174*  
*13-2-1931*

Only dharma of worker is to serve the people. Public service can be rendered only through the path of truth and non-violence.

*Vol. XLV. p. 329*  
*22-3-1931*

Self-purification is a form of service, and we must strive for it, wherever we are, whether in jail or outside. Even if



we devote ourselves to service, we must make our hearts pure.

*Vol. XLV. p. 31*  
*28-12-1930*

\* \* \* \* \*

## SERVANTS

As far as possible we should make no use of servants for personal work.

*Vol. LXXI. p. 212*  
*13-12-1940*

It is the duty of a genuine servant not to be angry with his masters. Anger ought to be taboo with him. But if he cannot help being angry, he must abdicate his function as servant of humanity.

*Vol. XLV. p. 347*  
*26-3-1931*

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## MEANS

Our power is limited to the choice of means and I, therefore, believe that our success lies in preserving the purity of our means.

*Vol. XXXI. pp. 126-7*  
*11-7-1926*



The means may be likened to a seed, the end to a tree; and there is just the same inviolable connection between the means and the end as there is between the seed and the tree.

*Vol. X. p. 43*  
22-11-1909

There is such a close connection between the means and the end that it is difficult to say which of the two is more important. We may say that the means is the body and the end is the soul. The end is invisible, the means is visible.

*Vol. XXIII. p. 69*  
9-3-1922

The clearest possible definition of the goal and its appreciation would fail to take us there if we do not know and utilize the means of achieving it. If we can take care of them, attainment of the goal is assured.

*Vol. LV. p. 427*  
14-9-1933

Means and end are convertible terms and that, therefore, where the means are various and even contradictory the

end must be different and even contradictory. We have always control over the means, never on the end, but may not bother about its content if we all employ identical means with identical connotation for them.

*Vol. LIX. p. 9*  
*17-9-1934*

If we are careful about the means, the end will take care of itself. In other words there is no difference between means and ends.

*Vol LXXXII. p. 446*  
*9-10-1945*

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## KNOWLEDGE OF SELF

Knowledge of self is an invaluable asset; we want to acquire it without effort. Riches, fame, etc., are worthless; for them we are willing to give anything.

*Vol. LXXXIII. p. 410*  
*14-2-1946*

Knowledge means realization of self.

*Vol. XLV. p. 44*  
*December 1930*

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# FASTING

A religious movement does not depend for its success on the intellectual or material resources of its sponsors, but it depends solely upon the spiritual resources, and fasting is the best known method of adding to these resources.

*Vol. LV. p. 84*

*1-5-1933*

Fasting as a weapon can only be used against a lover, a friend, a follower or co-worker who, on account of his love for you and the sufferings you undergo actually realises his mistake and corrects himself.

*Vol. XXIV. p. 90*

*20-6-1924*

Fasting may calm man's desires but that his pleasure in objects of the senses does not disappear completely. It disappears only when he has realized God and he will have to strive during life after life before he realizes God.

*Vol. XXXI. p. 180*

*21-7-1926*

Hunger strike can be resorted to in matters of self-respect. It is a weapon to be most sparingly used.

*Vol. XLV. p. 141*

*2-2-1931*

A fast is not a remedy in every situation. It is only one of the many ways available for self-purification. The highest degree of purity is achieved only by gaining control over one's thoughts. In the final analysis, such purity is the only true purity.

*Vol. XXXI, p. 231*

*29-7-1926*

Fasting for the sake of unfoldment of the spirit is a discipline I hold to be absolutely necessary at some stage or other in the evolution of an individual.

*Vol. XXXI. p. 319*

*20-8-1926*

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## EXISTENCE

We have no existence outside and apart from God.

*Vol. LXXXIII. p. 411*

*26-2-1946*

We have made ourselves what we are.

*Vol. LXXXIII. p. 411*

*1-3-1946*

If we are clay in the hands of the potter  
all we need do is to be and remain  
receptive.

*Vol. XCVI (Suppl.-Six). p. 66*

*6-8-1911*

Wrong has no prescriptive right to  
exist merely because it is of long  
standing.

*Vol. LXXXIV, p. 51*

*Before 23-4-1946*

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## DEATH

Why worry one's head over a thing  
that is inevitable? Why die before  
one's death?

*Vol. LXII. p. 93*

*11-1-1936*

Better to die once than to die daily.

*Vol. LXXXIV. p. 452*

*16-4-1946*

Man rests in the jaws of Death. He is  
said to be dead when the jaws close.

*Vol. LXXXIV. p. 459*

*29-6-1946*

Die and be saved

*Vol. LXXXV, p. 508*  
6-9-1946

Why fear death when the threat is ever present?

*Vol. LXXXV, p. 508*  
8-9-1946

... I do, however, hope to meet death, if anyone should come to kill me, without a trace of anger, calmly, with a smile, and all the while remembering my chosen God.

*Vol. LXXXVII, p. 408*  
4-5-1947

Though I have no longer the desire to live for 125 years, as I have said again and again of late, my striving to meet death unafraid with Ramanama on my lips continues.

*Vol. LXXXVII, p. 522*  
22-5-1947

He who is born cannot escape death. Why then should we fear death and grieve over it? It is my belief that death is a friend to whom we should be

grateful, for it frees us from the manifold ills which are our lot.

*Vol. XC. p. 426*  
*15-1-1930*

Life becomes livable only to the extent that death is treated as a friend, never as an enemy. To conquer life's temptations, summon death to your aid. In order to postpone death a coward surrenders honour, wife, daughter and all. A courageous man prefers death to the surrender of self-respect.

*Vol. XC. p. 88*  
*23-11-1947*



# HEY RAM



Breathed his last at 5.17 p.m.

*Vol. XC. p. 536*

*30-1-1948*

## AFTER DEATH

My mission will not end with death.

*Vol. LV. p. 98*

*2-5-1933*

It will be time enough to pronounce a verdict upon my work after my eyes are closed, and this tabernacle is consigned to the flames.

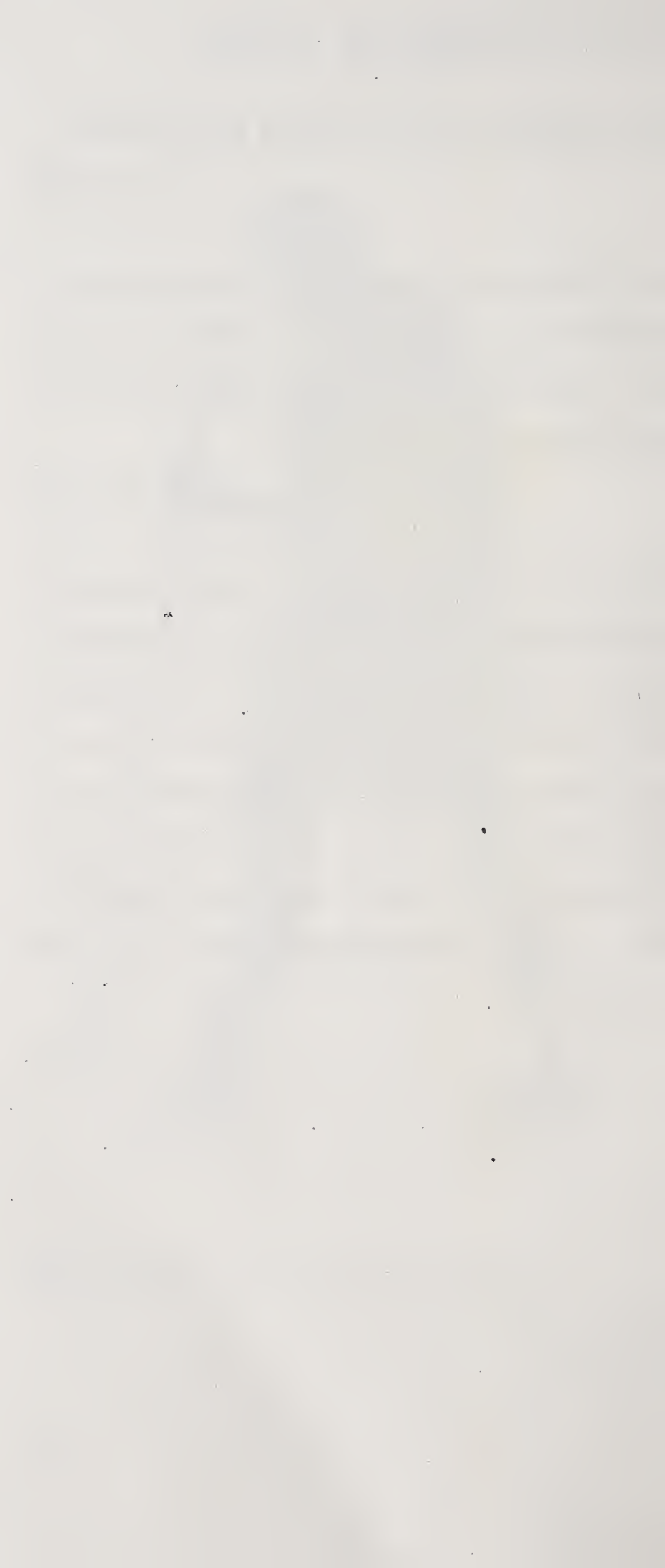
*Vol. XL. p. 110*

*9-3-1929*

What is the human body after all—more perishable than a brittle chimney piece. You can preserve the latter intact for ten thousand years, but you may fail to keep the body intact even for a minute. And surely death is not an end to all effort. Rightly faced, it may be but the beginning of a whole effort.

*Vol. LV. p. 96*

*2-5-1933*













ਮਾ. ਸਰ. ਪ੍ਰੋ.

M. K. Gandhi

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